Man, therefore, as an agent, as *Vjinanamayatma,* has a real and distinct place in the Infinite. His individuality as a finite soul cannot be merged in the Universal self in any circumstances. The Infinite in manifesting Himself as our self, does not lose His infinitude. Our knowledge of any object perceived through our senses, is indeed His knowledge; but our finitude, for example, our inability to know at the present moment what is going on away from our eyes, is not His, for, all things are eternally present to Him. In this sense, therefore, the Infinite never becomes or manifests Himself as the finite and the distinction between the finite and the Infinite remains irresolvable. The most correct way of expressing the relation of the finite to the Infinite, is, as suggested by Tattwabhushan, to say that the finite exists in the Infinite as a moment or content in a potential form as held by Ramanuja and it is the finite in the Infinite and not the Infinite as such which manifests itself in time and space as the human self. That this finite moment or content persists unresolved in the Infinite even in the state of profound dreamless sleep is proved by the

phenomenon of re-waking.
In whatever aspect we may look upon
God's own Being,
•He is found to be distinct yet related to
the object. He is
.One but the objects manifold; but the one
unrelated to the
many is meaningless ; one means one in
many. He is per-
manent and unchangeable; but the
permanent, the un-
changeable, unrelated to the transient, the
changeable, is
meaningless. Permanent means permanent
among the
transient and unchangeable means
unchangeable in the
midst of flow of changes. He is out of
space. He is the
support of objects in space but is not
Himself extended.
But ' out of space' is meaningless except
with reference to
objects in space. < Our conception of God
as the Absolute,
the Spaceless, the Timeless, the
Unchangeable, necessarily